312 bananas, but one could not say that irrigation is generally practised even when circumstances permit.

245 The papaya and the banana are increasingly cultivated, but they are by no means generally distributed. Here and there I [249] have seen a little sugar-cane cultivated by natives for their own [244] use. Near the main railway natives may be seen selling their products, which include cabbages and tomatoes. Some natives are today planting the guava tree which yields sweet palatable fruits. The fruits *olosia* are collected from the *usia* tree. When ripe, the fruit is yellow, round, and about two inches in diameter. These fruits are gathered in September, and the kernels, which are about the size of walnuts, are eaten uncooked. No fruits are collected for storage. *Olombula* fruits ripen in October, when they are eaten raw.

264 Each wife sends the food which she has cooked in her own kitchen to the *onjango* ("council house"). After carrying the food to this house of assembly, where the men meet each evening, the women return to their houses to eat alone, or with the young children.

343 When there is a plurality of wives each has her own house and 252 kitchen. Ngonga states that separate kitchens built outside the [575] living houses are becoming more rare. The poor have their kitchens in the living room because they cannot provide separate structures for living and cooking.

264 The first meal is taken between five and six o'clock in the morning, 262 the most usual food being meal sprinkled on boiling water to form 252 a paste which is eaten with sweet potatoes. A mush of beans is eaten at night; generally there is no meal at midday. Three pounds of cooked beans are eaten by a person for one meal. Over the cooking pots leaves are placed to keep in the steam, especially when the pot contains sweet potatoes. I have made a meal from the sticky, gluey paste which results from sprinkling meal on boiling water. The chief objection to this food is the unpleasant quantity of grit in the meal, owing to the fact that it is pounded on the rocks. Manioc and sugar-cane are chewed at irregular intervals of the day.

262 The amount of meat consumed by the Ovimbundu is small in comparison with the quantity of vegetable food used. This adoption of diet of a particular kind is largely a matter of habit, and there is no good reason why meat should not form a larger proportion of the food supply. The Ovimbundu do not kill their cattle for food though they will eat the meat of oxen which have died from natural causes.

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

undoubtedly knew the apparatus and the method, but he appeared to have lost the dexterity which is necessary for a rapid moving of the hands from the bottom of the twirler to the top. There was consequently a long period of smoldering before the flame appeared.

Among the Vachokue a little wooden box of tinder, a piece of quartz, and an iron blade are carried for fire-making. From an Esele man a bag containing tinder and quartz was obtained.

The making of fire ceremonially in connection with ritual and sacrifice is described among the functions of the medicine-man, because the sacred and profane uses of fire are quite distinct.

Tobacco is a very important item of trade. The cultivation is a domestic industry followed usually by women but to some extent by men. In former days when the Ovimbundu traded extensively in Africa every man had a field of tobacco which he himself cultivated. At the present time each man is likely to have a mound of tobacco plants in the middle of a corn field (Plate XXIX, Fig. 1). Women do sometimes cultivate tobacco near their huts, but in this case the little plantation must be strongly fenced. Goats are numerous, and they eat the leaves of the tobacco plant with avidity.

Toward the end of September, when the rains begin, tobacco seed is sown on a patch of ground a yard square to raise seedlings which are planted out in October. A few flowers only are left to produce seed. As a further effort to improve the quality of the tobacco many of the lower leaves are removed. The cutting of leaves intended for use as tobacco is done by men in the months of February and March; women and children assist if the field is large.

After the midrib has been removed from each leaf, the leaves are suspended from the roof in a bundle. At the end of five days, when the leaves have turned brown, they are twisted into a long straight roll which is hung in the sun for three days. At intervals the roll is twisted in another direction. This gradually exposes all parts of the leaves, so that the drying is thorough. There are three methods of making up the rolls: *ombola* is an oval roll; *ongalo* is the round coil; *ocine* is the name given to tobacco which has been dried and twisted round a stick. Tobacco-pipes are varied in size and design (Plate XV, Figs. 1–3); those for men are larger than those used by women. A mixture of tobacco and hemp is smoked in a water-pipe made from the horn of a cow. Details of structure and ornament are given under "Wood-carving."

In order to make snuff a piece of dried tobacco is slowly baked near the fire on the end of a pointed stick which is turned frequently.

276 [531] The snuff is pounded and placed in a small wooden box of cylindrical shape. Usually the box is ornamented with incised, burned patterns. The Ovimbundu of Bihé add ashes of wood to their snuff, so producing a mixture called *ulelemo*. The Ovimbundu of Elende usually use the snuff without adulteration. Two main species of tobacco plants are grown.

Women smoke in all parts of Angola. The Ovimbundu do not chew tobacco, neither have I seen it so used elsewhere in Angola. Boys and girls are not allowed to smoke before the age of thirteen years.

576 [834] In the *ombala* of the Vangangella near Ngalangi, I asked a girl for her pipe which I desired for my collection. The interpreter took the pipe when she proffered it, explaining that, according to local custom, I had asked for the girl. If I took the proffered pipe *from her hand* I accepted her. Another social custom associated with tobacco is the passing of the communal pipe from hand to hand in the men's council house.

276 171 Ngonga, my interpreter, says that he has never seen an Ocimbundu woman smoke hemp, but he has seen a woman of the Vangangella (people to the east of the Ovimbundu) smoking hemp. Hemp (*epangue*) is cultivated only by the Ovimbundu men who smoke it. Pure hemp is smoked in the water-pipe which is not passed from hand to hand. Only tobacco is used in communal smoking. Smoking of hemp or tobacco consists of a few deep inhalations; there is not usually a prolonged placid smoking. When hemp is placed in the bowl of the water-pipe it is covered with large grains of sand or a piece of tin. This intervening substance prevents the hot coals from coming into contact with the hemp. The object is to secure slow ignition.

DOMESTIC ANIMALS

231 The principal domestic animals are cow (*onjindi*), ox (*ongombe*, which is also the generic name for cattle), bull (*onui*), sheep (*omeme*), goat (*ohombo*), pig (*ongulu*), dog (*ombua*), chicken (*osanji*) (Plates LV, LVI, LVII).

492 The transport animals, donkey, horse, and mule, are not used by the Ovimbundu of Elende and not to any extent by Ovimbundu of other parts; but in the south of Angola the Vakuanyama have sturdy ponies and well-kept mules. The ox when ridden by Portuguese is provided with a leather saddle which is very comfortable if covered with a blanket. The brass stirrups are broad and massive. Through the septum of the bullock's nostrils there is a short brass rod to the ends of which the reins are attached (Plate XXX, Fig. 1).

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

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AGRICULTURE NEAR GANDA

Fig. 1. Tobacco plants on ant hill. Fig. 2. Clearing the bush

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